

Hawaiian Church Chronicle

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[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. VII.

HONOLULU, T. H., OCTOBER, 1914

No. 2



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VII.

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Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
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OCTOBER, : : : 1914

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
REV. W. E. POTWINE, - - - Managing Editor

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CALENDAR.

Oct. 28—SS. Simon and Jude.

Nov. 1—All Saints' Day.

21st Sunday after Trinity.

" 8—22d Sunday after Trinity.

" 15—23d Sunday after Trinity.

" 22—Sunday next before Advent.

THE STAR SPANGLED BANNER.

It was one hundred years ago on September 13th, 1814, that Francis Scott Key watched the British attack Fort McHenry at Baltimore. It was during the bombardment that he found the inspiration for the "Star Spangled Banner," which, despite numerous attempts to displace it, is today the American National anthem.

It is interesting to note in this connection that Francis Scott Key was a Churchman and the organist of an American Episcopal Church in Baltimore. The flag, at the time the poem was written, consisted of 15 stripes and 15 stars, having been made in conformity with the act of Congress, approved by Washington, on January 13th, 1794. Previous to this the flag had been made with 13 stripes and 13 stars, according to the resolution of Congress adopted June 14th, 1777. The admission as states, of Vermont in 1791 and Kentucky in 1792, led to the altering of the flag. The idea was to add a stripe and a star for each state. The 15 stripes and 15

stars were adhered to for 23 years. The "Essex" flew this flag when she won the proud title of being the first ship to carry the National ensign around the world.

What led Key to write this poem, were the hopes and fears which came upon him during his attempts to intervene on behalf of his friend, Dr. William Beanes, who was held prisoner on a British ship. Key applied to President Madison for permission to obtain Beanes's freedom and the President ordered the Minden to take him and John S. Skinner, the government agent for the exchange of prisoners, to help in arranging the matter.

The New York Sun has the following: "General Ross, the British commander, agreed to liberate Beanes, but decided to hold the Americans until after the attack on Fort McHenry, then about to begin. Key and Skinner dined aboard Admiral Cochrane's ship, the Royal Oak, and were transferred from her to the frigate Surprise. From the Surprise they were taken, with Beanes, to the Minden under guard of British soldiers and marines.

From the deck of the Minden, Key and his friends could see the flag of Fort McHenry. The attack came to an end in the night. The Stars and Stripes were illuminated by the glare of the rockets and the light of bursting bombs while the engagement continued, but when firing ceased the detained Americans had no means of knowing whether the assault had been repulsed or had been successful. The poem faithfully recites the doubts and incertitude of the alarmed Americans. The actual writing of the poem began on the deck of the Minden and was completed as soon as Key got ashore.

To "The Star Spangled Banner" as a national anthem it is objected that it celebrates only one incident of one engagement of one war; that it consequently lacks national application and that it is difficult to sing. In spite of these obvious drawbacks it has attained the supreme dignity among national songs and that official recognition which confirms the popular decision. It has endured a hundred years, though frequently efforts have been made to find a substitute for it, and today it is sung by 100,000,000 Americans to the thirteen stripes and forty-eight stars with a devotion and affection not exceeded by that of its author.

IF!

Suppose 'twere done!
The lanyard pulled on every shotted gun;
Into the wheeling death-clutch sent
Each millioned armament,
To grapple there
On land, on sea and under, and in air!
Suppose at last 'twere come—
Now, while each bourse and shop and
mill is dumb
And arsenals and dockyards hum,—
Now all complete, supreme,
That vast, Satanic dream!—

Each field were trampled, soaked,
Each stream dyed, choked,
Each leaguered city and blockaded port
Made famine's sport;
The empty wave
Made reeling dreadnought's grave;
Cathedral, castle, gallery, smoking fell
'Neath bomb and shell;
In deathlike trance
Lay industry, finance;
Two thousand years'
Bequest, achievement, saving, disappears
In blood and tears,
In widowed woe
That slum and palace equal know,
In civilization's suicide,—
What served thereby, what satisfied?
For justice, freedom, right, what
wrought?
Naught!—

Save, after the great cataclysm, perhaps
On the world's shaken map
New lines, more near or far,
Binding to king or czar
In festering hate
Some newly vassaled state;
And passion, lust and pride made satiate;
And just a trace
Of lingering smile on Satan's face!

—Boston News Bureau Poet Aug. 1.
Written by Bartholomew F. Griffin.

Boston—Such complimentary notes have been received by the Boston News Bureau concerning the poem first published in its magazine page on August 1 entitled "IF" and signed "Boston News Bureau Poet," that it seems becoming now to say that the Boston News Bureau Poet is and has always been Bartholomew F. Griffin, to whom for 15 years the readers of the Boston News Bureau have been indebted for a large part of the masterly condensation and accuracy of

the Boston News Bureau Bulletins which are the foundation of the paper.

Mr. Griffin put himself through Harvard, dropped into the Boston News Bureau after graduation, and has refused ever since to budge from the news desk, although the governor has wanted him for public office and his employers have tried to push him into the street. He can write the most beautiful four pages of English to resist and to explain that his work at the ends of the wires and cables, receiving with one hand the news of the world and passing out with the other hand the vised and proof corrected bulletins, is quite as important as meeting face to face the men of financial affairs.

For recreation he writes poetry, makes up the magazine page, the major part of the best editorials and devotes himself to his home. This is one of the few articles that he is not invited to pass upon or correct.

Three letters may interest our readers. The first is from Robert Underwood Johnson, the retired editor of the Century, who succeeded Richard Watson Gilder, and the fourth edition of whose collected poems appeared this year.

To the Editor of the Boston News Bureau:

Please send me 4 copies of the poem "IF" printed in last Saturday's Boston News Bureau and if permissible tell me who wrote it. (I enclose stamps.)

You would do a public service if you would send it to the whole American press. It has the war question in a nutshell and is, moreover, admirably written from a poetic point of view.

I wish I had written it.

Very truly yours,

ROBERT UNDERWOOD JOHNSON.
Mattapoisett, August 3, 1914.

East Aurora, N. Y., Aug. 3, 1914.
Editor Boston News Bureau:

Your poem "IF" in the Boston News Bureau is the biggest and best thing in a literary way America has produced in a decade.

I am going to pass it along.

ELBERT HUBBARD.

Rev. Dr. Francis G. Peabody, professor of theology at Harvard University, writes as follows:

Asticou, Maine, August 21, 1914.

My dear Mr. Griffin:

Will you allow me to express to you something of the satisfaction and gratitude I feel in reading your noble poem reprinted in the New York Evening Post from the Boston News Bureau? It is a most appealing and adequate expression of the fundamental emotion with which one must regard the present crisis. The English poets, Bridges, Kipling, Austin and Noyes, have all tried to meet the need and all have lamentably failed. I am proud not only that an American, but that a Harvard man, should have risen to the occasion.

Cordially yours,

FRANCIS G. PEABODY.



FROM DARK TO LIGHT.

The late Dr. Weir Mitchell was a Churchman. Besides being famous as a physician, he was a poet and novelist. His Christian character is nowhere better indicated than in these verses, written several years before his death:

"I know the night is near at hand,
The mists lie low on hill and bay,
The autumn sheaves are dewless, dry,
But I have had the day.

Yes. I have had, dear Lord, the day;
When at Thy call I have the night,
Brief be the twilight as I pass
From light to dark, from dark to light."



IDEALS OF PURITY FOR MEN AND BOYS.

A MESSAGE FROM LAYMEN.

At the last Council of the Diocese of Virginia, in May of this year, the Social Service Commission recommended that a committee of laymen be appointed to draw up a statement expressing the Church's ideal of purity for her men and boys. Here is the statement the committee appointed in the Council presented. In its beauty and power it speaks for itself:

"Not with harsh criticism, not with a

narrow, blind or unsympathetic spirit, but speaking simply and directly as Christian men to Christian men and boys, the Council of the Diocese of Virginia calls on all the members of the Protestant Episcopal Church of Virginia to use the brief and priceless gift of life for the honor and glory of their Captain, Christ!

"The call is for leaders of our own sex, dauntless and pure, to wage open and aggressive war against every low thought and vile deed; to make impregnable principle and high living the mark of manhood, and to dedicate undefiled character to the service of our country and our God. Let the man of Galilee be the ideal of manhood among all men. He is the hero of the ages, and his call is clear that we should build up ourselves to the fullness of the stature of the perfect man.

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without purity in thought and word, in act and body, no man can march under the spotless banner of the Shepherd and Captain of our souls. And those who march not with him, and with his hosts, are by that act alone cut off from the noble army of all his followers, and not cut off only, but cast out into a darkness reeking with misery and people with impurity.

In the presence of this appeal, in the choice between the light and darkness, between glory and shame, between companionship with mighty men or with wrecks and failures, how trivial and how vain are all lesser arguments?

"And yet, the Church can see that what it taught and teaches as a revelation from God is now confirmed by the investigations of science and emphasized by the exigencies of politics.

"It is not from any evangelical predictions that Berlin has begun its fight on immorality. It is not because of religious dogmas that the great European doctors declare that personal purity is essential if the race is to be preserved. And the dangers that have awakened and horrified scientific investigators are pressing at our doors.

"Natural impulses, ignorance of danger, acquiescence in, where there is not actual glorification of, personal impurity, the breaking down of home ties and moral standards, the neglect of the family altar, and the increasing attraction of unregulated and uncontrolled lives on the part of many young people who are now herded together in great cities, have all played their part in undermining old foundations and building up new standards.

"To state the danger is to recognize it in all its impressiveness and proximity. To combat the danger is a far more difficult and delicate problem.

"But the danger can be met and overcome if the men and boys of this Church will only give themselves to this great enterprise of manhood in its highest sense.

"As means to enlistment in this adventure, we, the men of this Council, declare to the boys and men to whom we now speak that nothing less than absolute and inviolate chastity can ever satis-

fy that ideal of manhood which a pitiful multitude catches sight of only when all chance of retaining it is irrevocably lost.

"This incomparable challenge to personal purity is whispered to the soul and thundered in the ears of every man and boy. The demand of the hour is for us to cherish purity, to remove from manhood its reproach, to honor the precepts of the Church, and to preserve the foundations of society. To no generation has a call more inspiring been given, and upon the response that shall be made by each man and boy depends the glory or the shame of this diocese.

"To every youth we give the solemn warning that indulgence is personal impurity of any sort not only results in sin and shame always, but often in loathsome disease. The consequences of a single act may be terrific and perpetual.

"Let the thought forever be banished that impurity is manly. Vice is weakness; virtue alone is strength. No man or boy whose influence is evil is worthy of leadership; he is not to be followed, but to be shunned. The low-minded are never superior, but inferior; never to be looked up to, but to be looked down upon; never to be regarded as guides, but to be avoided or to be led into paths of purity. Innocency is better than guilt. If it has been lost in the past, let it be preserved in the present and in the future. It can be preserved. There are pure men. What others have done and are doing, you can do by the grace of God.

"We condemn as wicked and false the declaration that wild oats must be sown, and the suggestion that unchastity is a peccadillo that is negligible or trivial. We know, as younger men cannot know, both the unspeakable sorrows and dangers of personal impurity, and the joys and triumphs of that splendid, vigorous manhood that only the pure can have.

"We appeal to the men and boys to enlist in this noble cause, not because we see in the men and boys any special indications of those seeds of impurity that foretell ultimate destruction, but because this fight for purity is a man's affair. It is the manliest fight that can be made. It will call out the highest qualities of virile power, and will reward its victors

with blessings and honor and power that none but they and their fellow conquerors can know and understand.

"In conclusion we recommend:

"First. That this memorial be read in each parish by the rector, with such comments as he may desire to make thereon.

"Second. That in order to lay the true foundation for the attainment of the ideal expressed in this memorial, the rector of each parish is hereby requested to urge the maintenance of the family altar in each and every home.

"(Signed)

"JOHN STEWART BRYAN,
Chairman;

"W. W. CHAMBLIN,

"ROBERT BEVERLEY,

"EUGENE C. MASSIE,

"JOHN M. TAYLOR."

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A SCRAP OF CHURCH HISTORY.

"The Church of England stands as the one Church which has never separated from any Church or person."

We find this remarkable saying in the writings of the late Rt. Rev. George Rid-ding, Bishop of Southwell, in England; remarkable not only by its clear, strong utterance but for its perfect truthfulness, and in thinking of it we must remember that the American Episcopal Church is the lineal descendant of the Church of England as it existed in Colonial days, and what is claimed for the Church of England belongs to the American Episcopal Church also. "It is the one Church which has never separated from any other."

It did not separate from the Presbyterians, or from the Methodists, or from the Baptists, or from the Quakers. It stood firm and steadfast on the foundation and principles it had held from the days of the first Apostles; and every one of those other bodies went out from it, and separated themselves from it. They were not thrust out, they went. It was their voluntary act.

And it is equally true that the Church of England never separated from the Church of Rome. The Church of Rome withdrew from the Church of England and separated itself from it. Up to the reign of Queen Elizabeth and for some years during her reign, there was but one Church of England; and, although they differed somewhat in their teachings, those who held fast to Roman doctrine and those who accepted the reformed views, all attended the same Church and worshipped together. And Lord Chief Justice Cook asserts that then the Pope offered to the Queen that he would consent to and permit the English Prayer Book if she would only acknowledge his supremacy. This she declined to do. And the Pope thereupon issued his command that his adherents in England should withdraw from communion with the Church of England and form a separate organization.

It is well that these historical facts should be known. It has been common to charge the Church of England and its daughter in this country with being uncharitable and excluding others.

But it never excluded any of them, they went out voluntarily. She stands where she has always stood. Her doors stand open, and her welcome is warm and ready for any one who wishes to enter.—Bishop Paret.



WHAT A PRAYER BOOK DID.

(Many of our readers will recognize this "little boy," having known good old Dr. Dame.—Ed. S. C.)

"In the early part of the last century, a little Congregationalist boy came from New England to live at a Presbyterian College in Virginia, miles away from the nearest Episcopal Church. And the boy found a Prayer Book one day in an old library, and it made a Churchman of him.

"And the boy grew to manhood, and was ordained to the ministry of the Episcopal Church, and gave a life-time of fifty-five years to the pastorate of one parish. And when he died there were four parishes and over 500 communicants in the field where he had gone as a missionary and found eight scattered communicants over fifty years before.

"And he saw three sons, and two grandsons follow his steps into the ministry of the Church. He sent twelve men into the ministry, and they sent others, until there are today over fifty clergymen of the Church who are the spiritual "sons in the faith" of the boy who found a Prayer Book.

"And those fifty clergymen have presented for confirmation over ten thousand persons.

"And the end is not yet.

"And, humanly speaking, it was all because a boy found an old unused Prayer Book, and through it came to know and love the Church."—*Southern Churchman*.

* * * *

If one can keep sweetness of thought and calmness of poise, when bitter and rebellious feelings press hard and close upon the tortured soul—that must be the victory of overcoming; that must hold its own reward, somewhere, by adding strong fiber to character. That is the time to remember, to the exclusion of complaint, that to be overcomers we

must have something to overcome. Ay, and they must be hard things, which press severely on a weak point, in character of temperament, in order that the weakest link in our chain may be fully tested.—Eliza M. H. Abbott.



CHURCH NEWS.

FATAL ACCIDENT TO BISHOP SPALDING.

The whole Church was shocked and pained when the Associated Press gave the news to the people of the United States, of an accident which resulted in fatal injuries to the Rt. Rev. Franklin Spencer Spalding, the Missionary Bishop of Utah. It appears that he was crossing the street to mail a letter when he was struck by an automobile driven by a young girl, and instantly killed.

The Rev. F. S. Spalding, then Rector of St. Paul's Church, Erie, Pennsylvania, was 39 years of age when he was consecrated Bishop in 1904. He was the son of the Rt. Rev. John Franklin Spalding, who was the Bishop of Colorado from 1873 to 1902, when he died. Both the father and the son were well known to the Bishop of Honolulu and the families have kept up a correspondence.

Bishop Spalding, of Salt Lake City, was a graduate of Princeton, 1887, and the General Theological Seminary, 1891. He was ordained Deacon in 1891 and Priest in 1892. His work from 1892 until 1896 was in Colorado, when he was called to Erie and remained there until he was consecrated. In 1903 the Bishop of Honolulu was his guest at Erie and preached in St. Paul's Church. He never married.

The late Bishop was a strong man

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physically and in every other way. He was greatly interested in football and baseball and was in every way a man among men. He was deeply interested in the students in the centers of higher education in Utah. He was sought after as a speaker on Missionary subjects.

He was an out and out Christian socialist and was not at all backward in making known his views. He alienated some of his parishioners in Erie because of his political opinion. In New York at a meeting on social service at the time of the General Convention, he made an address which was criticized severely by some of his fellow-Bishops and others, but his position on this matter lost him no friends. He frequently spoke at socialist meetings, combating the materialistic views of some socialists. He was fearless in stating his opinions when there was an occasion to make them known, but never obtruded them on other occasions.

In the General Convention he sat very near to the Bishop of Honolulu. It seems hard to lose a comparatively young man who was working so strenuously in a most difficult field. Not long ago he published an exceedingly interesting pamphlet on the subject of the metal plates which Joseph Smith, the founder of Mormonism, said that he had found and from which the book of Mormon was said to be translated by the aid of a marvellous instrument called the Urim and Thummim.

Bishop Spalding proved from the testimony of great Egyptologists on their study of a facsimile a plate from which it was asserted a certain translation had been made was set forth, that the characters were Egyptian, and was a tablet containing an account of a burial. But, of course, the followers of Mormon explained it to their satisfaction.

Our sympathies go out to the Bishop's aged mother and sister who live in Denver and to others of his family. Prayers are offered that they may be comforted and blessed.

While we were writing this, the Rev. Kong Yin Tet came into the office and we told him of the death of Bishop Spalding. Mr. Kong said, "Yes indeed, he was a fine man. I travelled once with him from New York to Boston. We made our luncheon together on the train from some bananas which he bought. When we arrived at Boston, he took one of my grips and insisted on carrying it for me."

This was just like Bishop Spalding—a plain man among men, kindly, broad-minded, intensely earnest, and devoted to his work in a whole-souled way.

BAPTISM OF THE BISHOP'S GRANDSON.

On Sunday, October 11, immediately after Morning Prayer, Bishop Restarick had the pleasure of administering Holy baptism to his grandchild, the infant son of Reynold Brodie McGrew and Margaret Restarick McGrew.

The little boy was born on September 16 and from the first the mother and child have done exceedingly well.

The godfathers were Arthur E. Restarick and Edmond F. Melanphy and the godmother was Miss Eva M. Stevens, who was one of the godmothers of Mrs. McGrew.

The name given to the child was Reynold Restarick McGrew.



THE LATE W. B. STRONG.

A few weeks ago the Bishop and Mrs. Restarick received the sad news of the death of a long time friend in the person of Mr. William Barstow Strong, former President of the Santa Fe Railway.

Mr. Strong was born of good old Puritan stock in Vermont in 1837, having been educated in the public schools of Beloit, Wisconsin, and Bell's Business College of Chicago. He began his career as telegraph operator and station agent in 1855. He was successively connected with the Milwaukee and St. Paul, Chicago Northwestern, Burlington, and Santa Fe, of which latter he became vice-president and general manager in 1877 and president in 1880. His connection with this railway was during its active period of construction and it was said of him that he found it with 787 miles of road and left it thirteen years later with 7000 miles.

Having known Mrs. Restarick from a child, he was greatly interested in her marriage with the young clergyman who chose a small parish in the great mission field of the far west, and Mr. Strong gave them their first missionary check in the form of "passes" over the Santa Fe to its terminus.

In 1884 he visited San Diego and when

we expressed our wonder at what he had accomplished he said, "Yes, but now the question is, how shall it be made to pay?" But his wisdom in building was shown later as the Santa Fe became one of the very finest railways in the United States and one of the best in its financial condition.

After retiring from railway management he became interested in raising fine stock on a beautiful farm. In 1904 a sudden attack of illness made it necessary for him to retire from active life and the last ten years which were those of invalidism were spent in Los Angeles, where he died. The testimony of his faithful nurses and attendants is valuable as showing his rare and beautiful Christian qualities. They speak of him as "a most considerate and uncomplaining patient," and one says, "His Christian fortitude and his gentle forbearance during a long period of declining health and enforced inactivity were remarkable."

While very unostentatious he was a man of deep religious convictions and to the end he lived a life consistent with Christian ideals and principles. His hospitality, his charities and philanthropies were distributed through aides with a munificent hand.

When Bishop and Mrs. Restarick were in Los Angeles in 1907, Mr. Strong was wheeled in his chair into St. Paul's Church that he might hear the story of Hawaii. At the close of the service at St. Paul's, he and his attendant waited in the porch where Mrs. Strong handed the Bishop a generous check for his work, in which he expressed great interest and satisfaction. This gift was followed by others from time to time, for he kept in touch with the Honolulu field up to within a short time of his death.

In March last he gave minute directions for his funeral. He expressly stipulated that all his friends, irrespective of wealth or station in life, were to be given good seats in the First Congregational Church at Beloit, Wisconsin, from which he was buried. Always reluctant to travel on Sunday if it could be avoided

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ed, his wishes were respected in his final journey across the continent.

For years Mr. Strong's name and his activities served as prominent headlines in the great daily journals of the country, but to the writer was vouchsafed the privilege of knowing him in his beautiful domestic life as husband and father in an ideally happy home. Also his gentle human side in his warm, true, friendships and his benefactions to the poor and the oppressed. No one who has ever received a kindness at his hands can forget his wonderful eyes and his habit of looking directly into yours, or his forceful handshake which made you feel you had gained a brother. The impress that such a noble life has left upon every life that it has touched is incalculable and the writer of this memoir feels constrained to pen these inadequate lines:

IN MEMORIAM.

Another friend to greet us
Upon the distant shore
Which makes the crossing easier seem,
Since he has gone before!

Another hand to draw us
Towards that bright land above!
Which makes the faltering, fainting heart
Trust surer in God's love!

Another voice to cheer us
Along the toilsome road,
And gives us hope and courage still
To bear our heavy load.

As travellers towards the setting sun
Our weary race will soon be run!
God grant that we, with thee, dear one,
Heaven's goal may win, when life is done!



ANOTHER FRIEND AT REST.

A letter a few days ago informed the Bishop of the death of Miss Elizabeth Waln Vaux of Chestnut Hill, Philadelphia, Pennsylvania. Miss Vaux has for years been a generous giver to the work here. The last gift which she made a few weeks before her death was five hundred dollars towards the new St. Peter's Church. The past few years have seen the departure from this life of many of the Bishop's friends who gave largely to everything which he undertook. Among these have been George C. Thomas, George B. Cluett, Mrs. H. H. Houston, of Philadelphia, two of three sisters who lived together in Philadelphia, and the friend who gave the land for St. Peter's Church, which cost \$14,000.00, and land for St. Elizabeth's, costing several thousand dollars. These and many others have been called hence of late. It is not easy at this distance to gain new friends and there are many young Bishops, each

one with urgent needs, who are, of course, making their friends among those who give largely. But there are left some who are always ready to respond when they hear that assistance is needed here.



ST. ANDREW'S CATHEDRAL.

The work at the Cathedral since the opening of the schools, has resumed its normal activity. The services on week days at 8:45 are most inspiring. The Cathedral, both in the center of the Nave and in the aisles is nearly filled with children. It would do anyone good to look into the Cathedral at this time if he is in the neighborhood. The singing is something to be remembered and when the children file out to go to their schools, it shows how many pupils we have who are daily coming under the influence of the Church. Attending this morning service there are 150 Priory girls, 190 Iolani boys, and 30 from Trinity School. In addition there are teachers and others who attend these services. The service at 5:30 is choral. That also is interesting and worshipful.

Mr. Bodé is doing excellent work with the choir, and one thing to be marked is the excellency of the choir on Sunday evening, which is something to be thankful for. Mr. Bodé puts a good deal of work on the choir and the musical part of the services show the result of his endeavors and of his ability.

The Sunday School opened up well and the prospects are for a good year. The Rev. Canon Ault is superintendent and with the corps of teachers now on hand we believe excellent work will be done. The Sunday School is one large confirmation class. The children are being taught what they ought to believe and what they ought to do as young Christians. They are being instructed in the things pertaining to the Kingdom of God, so that at the proper time they shall take their place in the larger life and worship of the Church.

The Guild held its first meeting of the year at the residence of Mrs. Kopke on Kewalo street. There was a large attendance, among whom were a number of new people. Various plans of work were discussed, among which was the need of the choir for new caps and a report of the committee which had charge of making new vestments. After the business refreshments were served and a social time enjoyed.

Mr. W. Lynn McCracken, who has charge of the boys who assist in the ser-

vices of the Church as Crucifers, and so on, is doing excellent work in training these older boys to be useful in helping in the services in preparation for the various services and seeing that things are in their places.

The Brotherhood of St. Andrew has had printed cards which give the various services of the Cathedral and other information. These cards are to be used in hotel work or as invitations to the services to be given out as occasion may arise.

The Rev. Arthur Gray of the Board of Missions, has written for pictures of all the buildings around the Cathedral and a map of their location so that a model may be made of the same for the Missionary exhibit at the time of the Panama Pacific Exposition. The Bishop has had the various buildings photographed from the top of the tower, as well as from the ground. These, with a proper plat of the Cathedral Close and adjoining property will enable Mr. Gray to have the model made.

BAPTISMS.

Sept. 2—Sybil Frances Kealaokalani Dominis, by the Rev. Leopold Kroll.

Sept. 3—Cecil Herbert Smith, by Canon Ault.

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BURIALS.

Sept. 1—James Anderson, by Canon Ault.

Sept. 13—Jeremiah F. Darcy, by the Rev. Leopold Kroll.

Sept. 17—James Vinnie Pollock, by Canon Ault.

MARRIAGES.

Sept. 15—John Louis Behringer and Selma Gustavus Lansing, by Canon Ault.

Sept. 15—Charles K. Notley and Annie K. Dudoit, by the Rev. Leopold Kroll.

Sept. 21—Auguste Lucien Diebold and Edna Margaret Hancrken, by Canon Ault.



HAWAIIAN CONGREGATION.

With the re-opening of the school the choir at the Hawaiian service has resumed its normal condition of excellence. The Communion office, Merbeck, arranged for the Hawaiian Prayer Book by H. M. Liliuokalani is much enjoyed by those who hear it or take part in it. Both Mr. Carter and Mr. Bodé speak of this service in loudest praise.

The Junior Auxiliary of the Hawaiian Congregation meets on the first Tuesday of every month at the residence of the Rev. Mr. Kroll. The attendance is always large and many of the members are former Priory girls who are married or at work. Great interest is shown. The Junior Auxiliary proposes to give a concert in the Davies Memorial Hall on Friday, November 13th, at 8 o'clock. Tickets for this will be 25 cents. The admission is placed low so that all can attend. The proceeds will be used for the benefit of Kapahulu. The Junior

Auxiliary will see to supplying Christmas gifts for the children at Kapahulu.

WOMAN'S GUILD.

The Hawaiian Guild continues its work and meets on the second Tuesday of each month. The attendance is always large. The work which it has before it at present is the provision for Sunday School festivals at Christmas. This Guild works year by year adding to the endowment of the Hawaiian pastorate fund. It has already raised, within the last five years, \$3,000.00, and this is invested in bonds. The Church Corporation of the Protestant Episcopal Church in the Hawaiian Islands holds these bonds in trust.



ST. MARK'S MISSION, KAPAHULU.

We would like to call attention again to the progress and needs of the mission at Kapahulu. Since the last announcement the school has increased so that there are now over 70 children enrolled. With our present accommodation it is simply impossible to accommodate any more. The school building for which we have \$350.00 on hand, is absolutely necessary and must be built at once. We are very desirous to put up this building without incurring any debt. Will not friends come forward at this time and send gifts to aid us in putting up this necessary building?

It should be remembered that four years ago there was no land and consequently no building. Since that time land has been given by a good friend and a Church has been built, the labor of which was given. Later half the cost of another piece of land was given to us and upon this has been erected a comfortable cot-

tage for the resident woman worker, who has with her one of our part-Hawaiian Church girls as a helper. We now wish to build an open air school. The estimated cost of this will be \$700.00. We have half the money.

Sunday School is held in the afternoon at Kapahulu, at 3 o'clock, and every available space is filled. The services are held on Sunday evenings at 7 o'clock, and these are attended by a large congregation, consisting of all sorts and conditions of men, women and children, of all nationalities, all able to worship in the English language. There is also service on Wednesday evening at 7 o'clock and a celebration of the Holy Communion at 7 a. m. on the first Sunday of each month. The Rev. Mr. Kroll officiates at all these services. It is evident that we shall soon have to combine two of the missions in that part of the city and get a Priest to take charge. St. Mary's needs the direct oversight of a man in Holy Orders. The Board of Missions has so far been unable to provide us an extra worker.

Remember, that at Kapahulu we have the field. No other religious body of any kind is worshipping there. The people are all content and glad to worship and work on the simple basis of the Prayer Book.

What we want now is \$350.00 to complete the equipment so that the work may go on.



EPIPHANY, KAIMUKI.

In the early part of October, Mrs. Albion F. Clark held a rummage sale at Kaimuki. This is the second which Mrs. Clark has managed. At the last report we had she had received \$125.00 from this source. This is to go toward



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the building fund, which we hope will in the near future receive the earnest and active attention of all concerned.

◆◆◆◆◆
ST. PETER'S CHURCH.

St. Peter's Church is practically finished. All that remains to be done is to carry over the Altar and ornaments and to put up the Reredos of koa which a young Chinese is erecting as a memorial to his father. The Chinese do not want to occupy it until it is all paid for. Mr. John Guild, the treasurer, handed a statement to the Bishop on the 12th of October, which shows that he has paid out at the present time, on the contract, for the architect and expenses of rebuilding the organ, \$16,470.00. He has received from all sources up to the present time, \$20,453.96. This leaves him a balance on hand of \$3,983.96.

Still due to complete entire cost of Church and furnishings,
on original contract.....\$3,600.00
Contractor for extras..... 871.00
Cost of electric lighting..... 300.00
Cost of pews..... 528.00

Total.....\$5,299.00

We should add to the balance on hand, that is, \$3983.96, the sum of \$600.00, which is on hand or will soon be collected, which gives us available funds amounting to \$4683.96.

Deducting that from \$5,299.00 we find that we still lack \$715.04.

This sum the Chinese hope to get by the help of their friends, within a few weeks, and then we shall be ready for the consecration of the beautiful new Church for which the Chinese people have hoped and prayed and worked for so long a time and with such characteristic faithfulness. They are very thankful that they have such a building, and believe that the work will grow in the best way possible.

The lot, which a friend gave for the Chinese Church, includes a large house in the rear of the Church, which has been occupied as a boarding house. The Chinese asked the Board of Directors of the Church Corporation that they be given possession of this house as a residence for their Priest and as a parish house for general Church work, as soon as convenient. The present occupant on the first of October, gave notice that she wished to leave. At a meeting of the Board of Directors on October 12th, the Chinese, by resolution, were given possession of these premises when they are vacated, it being understood from that time they will be responsible for the payment of all insurance, water rates, sewer rates, etc. The house is old but for many years to come it will serve the purposes

mentioned above, very well indeed. It will be a great boon to the Chinese who have never had a place in which to carry on their work, no place for Guild meetings, Sunday School classes, men's clubs, etc.

Underneath the Church is a large hall. This is used now for the Chinese day school and accommodates the children well, though some of the classes will be moved into the house later on. The lot on which the Church and house stand cost \$14,000.00. The Church, including the organ, pews, sidewalk, outbuildings, etc., cost \$21,769.00. This represents a total cost of \$35,769.00.

We do not think that the cost will be increased above the above figure more than \$50.00 for a few incidentals. When we consider the cost and all other things, it is a cause of great thankfulness that there is such little money lacking to complete the whole and we have every expectation of getting the amount at an early date.



ISLAND NEWS.

MAKAPALA.

The catechist, John Dy Min, who is working at St. Paul's, Makapala, under the Rev. Mr. Merrill, sends word that the Sunday School and services are doing very well. The Sunday before his last letter came they had 45 at the children's service.

The whole status of St. Paul's Church, Makapala, has changed. There are now comparatively few Chinese at Niulii and vicinity. The young people, whether Chinese or of other nationalities speak English and do not read their own languages. The work as it is chiefly conducted now at Makapala, is for English-speaking young people, although services in Chinese are still kept up for the aged people by means of a Chinese catechist. The Rev. Woo Yee Bew has moved to Honolulu with his family and will be

given work in connection with one of the Missions here.

LAHAINA.

The school opened in Lahaina successfully and the work goes on as usual. Mr. and Mrs. Bodell and Miss Caldwell are all busy and the school is all that can be expected. We have in St. Andrew's Priory this year from Lahaina 10 girls in addition to a number of others who were born there but now live elsewhere. Several of the mothers of these girls went to St. Cross School, which was founded by the Sisters of the Holy Trinity before they came to Honolulu.

KULA.

The Rev. Shim Yin Chin and his wife are at work at Kula. Mrs. Shim is assisting in the teaching at the school, which numbers between 40 and 50 children. After a long and tedious delay in Tokyo the doctors pronounced Mrs. Shim and her daughters absolutely free from all trace of trachoma so there was no difficulty whatever in their landing in Honolulu. Mr. Shim's two sons are at Iolani, one daughter attends the Priory as a day scholar and the other teaches at St. Peter's School. Both Mrs. Shim and her older daughter are trained teachers, and Mrs. Shim has been assisting in an English Church mission school in China. All the people in Kula are delighted to have Mr. Shim back and he is busy with plans for the future.

KIPAHULU, MAUI.

A call from Mrs. W. T. Barclay from Kipahulu, put us in touch with the work which is being carried on by Mr. and Mrs. Barclay and assisted by Mrs. Ruth Gibbs. Mrs. Barclay reported that the work was going on steadily and encouragingly and that they were doing the best they could to influence the lives of the young people for good.

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GIRLS' GUILD—LAHAINA.

Girls in our Lahaina Girls' Guild, since 1911 have been doing one or both of two things, caring for the Altar and its adornment or singing faithfully in the choir. Besides this, every Lent, they willingly help the Woman's Guild in whatever Missionary work the women attempt. Last year, before Christmas, the girls made and sold many pretty, fancy articles and with the proceeds bought the new Candelabra, which adorn our Altar. Interest in the Girls' Guild prompted the sending of our green altar hangings by the Woman's Auxiliary in Salt Lake City, Utah.

The girls have at least three parties during the year and we try to have these when the girls who go away to school are with us.

This year, seven of our Guild girls have gone to Honolulu to school. We greatly miss them, but we know they will not forget their home Church and Guild and will help them in their work. A cut of the Guild appears on the front page.



CHRIST CHURCH, KEALAKEKUA.

In accordance with the President's proclamation a service of intercession for peace was held in Christ Church on October 4th. The attendance was large.

The women of the district are busy preparing for a sale of work and other methods for raising money for the American Red Cross Society. Mrs. W. H. Greenwell and Miss Johnson took the initiative and are being ably helped by all throughout the district and they hope to raise a sum that will be helpful.

Last month there was a good deal of rain and the chapel which is to be built has not yet been commenced. Nearly all the money needed has been collected.

MARRIED—PODMORE-M'CRACKIN.

At the residence of Mr. and Mrs. T. C. White, Geoffrey Podmore and Glenna B. H. McCrackin, the Rev. D. Douglas Wallace officiating. Miss McCrackin was met at Kailua on October 7th by Mr. and Mrs. T. C. White, who took her to their home and with their well known hospitality made all arrangements for the wedding which took place that evening. A few of Mr. Podmore's friends were present at the ceremony. Mr. G. H. Gere gave the bride away. Both Mr. Podmore and Mr. Gere are now residing in Kona in the interests of the Bishop Estate, engaged in engineering work connected with the construction of a road in South Kona which will open up to settlement a large area of land.

After the ceremony Mr. and Mrs. Pod-

more and the guests were entertained at a delightful dinner by Mr. and Mrs. T. C. White.



PERSONAL NOTES.

Letters have been received by the Bishop from several Honolulu men who are studying for Holy Orders. One of them is from Ernest A. Kau, who tells of his progress in the Boone University, Wuchang. He graduated from the college and is now taking the Theological course. He tells of his study and that there are many new students in the University and the Seminary, and that he and others are deeply interested in athletics, as well as study.

We hear, also, frequently from John Pak, who is at the Church Divinity School of the Pacific, in San Francisco. He is the only Korean candidate for Orders in the American Episcopal Church. He was at Iolani School for eight years.

Another letter comes from G. Nambe, a Japanese, who was baptized and confirmed here and went from here to California, where he came to the notice of Bishop Sanford, of San Joaquin. He has been accepted by Bishop Sanford as a postulant for Holy Orders and has been sent by him to the Church Divinity School, San Francisco.

Two young Americans have applied to the Bishop to be enrolled as Postulents for Holy Orders. After passing preliminary examinations they will be admitted as candidates.

The Church papers of the Mainland have many accounts of Bishops and Clergy who were caught by the war on the Continent of Europe. One very interesting account was written by our friend, the Rev. George W. Douglas, until recently Canon of St. John's, the Divine, New York. He gives a very interesting account of how he and Mrs. Douglas reached London.

The Bishop of Los Angeles, the Bishop of Tennessee and several other Bishops, were in Europe, as also were many Clergymen, and they have all reached home in safety, although the experiences of some were very trying.

Those interested in our Cathedral schools were very glad when Miss Helen L. Emerson returned to Honolulu on the "Manoa" October 6th. Miss Emerson for several years taught mathematics at St. Andrew's Priory and then left for Manila to take an important position. After going around the world she returned to her home in New York intending to stay, but the Bishop asked her to return to teach higher mathematics in the Priory and at Iolani. She gave up all her arrangements for other work and came on. She is in a cottage with Miss McLeod. We are all exceedingly glad to have Miss Emerson here and she is glad to be back again.

Sometimes when one tries to help a man he later finds that he has failed. Still there are many cases which give encouragement. We often get letters from sailors whom we have tried to help in one way or another.

The following is from a U. S. ship: "Rev. and Dear Sir:—I trust you are quite well. I have often thought of you since I came up to these parts of the world, so tonight I thought I would write to you although there is nothing worth mentioning, unless if we could possibly transfer some of the snow we have on the mountains around here to the vicinity of Honolulu. I presume you have it pretty warm there about this time.

We have had a rather pleasant summer for Alaska and as a consequence we are pretty well ahead with our work and I think we will be finished for the season about the end of October and will then go south as far as Seattle according to report, although we may possibly go to San Francisco.

There are some of our people operating around Good News Bay not far from

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Nome, and we will go there about the middle of September to put this little vessel out of commission and take the men down.

We are almost continually at sea and around the different islands, except when we have to run in some place for coal, etc. We get a mail boat only once a month, so you see we have not much communication with the outside world except what we get by wireless from the Nome steamers when they are within our range.

I see they are having quite a warm time over in Europe with war, etc. It is too bad, but of course it was bound to come, so it might as well be now as at any other time.

One of our men got his leg broken some time ago and we left him ashore in Unalaska, but outside of that, thank God, everyone on board is all right. Some of the boys go ashore bear-hunting occasionally and although they get no bears, still they have managed to get six deer (caribou) so far, and believe me they are fine eating. Of course we get lots of salmon and halibut at all times. We have three great pets on board, a little black cat I took from Honolulu, another one we got from a passing steamer, and last, but by no means least, a fine little brown bear, and we certainly have sport with them; the bear is all the time climbing all over the ship, up in the rigging and out on the yards, and it is very amusing to watch him carry on aloft and playing with the little kittens.

I am writing this at two o'clock in the morning and the two little cats are raising cane around the chart room. They keep one from feeling lonely.

I expect the weather will soon set in cold and stormy, but we must look for that up here nearly any time after the sun starts south again.

Some of the Iolani School boys should be up here with us; they would get all kinds of hiking and mountain climbing, putting up survey signals, etc. I am sorry I don't have any chance at it, because we quartermasters must remain on board the ship. We have very easy times, watch and watch all the time, four hours on and eight off and nothing to do only keep the log and attend to signals, etc.

Well, dear Bishop, I earnestly hope to have the pleasure of seeing you again some day. Kindly remember me to Mrs. Restarick and also Mr. and Mrs. McGrew and Mr. and Mrs. Woolaway.

We received recently an interesting letter from Mrs. Justin E. Emerson, of Detroit. She says that she wishes that space could be annihilated and that she could drop in and see all her friends here again.

Speaking of the climate she says: "The cooler weather is now with us and it is nearly time for the plague of our situation,—the furnace fire."

She writes asking for information in order that she may give some talk on missionary work to the Woman's Auxiliary. Of course she will embody what she saw in the talk, but she desired some special information.

She adds, speaking of her visit to the Islands: "It was all so beautiful. I often shut my eyes and see and feel the sun and wind-kissed earth and the marvellous skies and I hear the songs of Hawaii as I used to hear the girls sing them at those musical evenings in your house."

She sent to us the poem entitled "If," which is printed in this issue and well deserves reading.

Canon Ault, who was indisposed for a week, is around again and keeping up his end of the work. He would like to do a great deal more than he should, and the Bishop insists, as far as possible, that he leave his work to others until he feels well and strong, which everyone hopes will be but a short time.



PRIMARY SYNOD OF THE EIGHTH PROVINCE.

NOTICE OF POSTPONEMENT.

Notice is hereby given, that acting in accord with what, after careful consideration, appear to be the best interests of the Province, the undersigned Committee of Arrangements for the Primary Synod heretofore called to meet in Seattle, Washington, October 15, 1914, have decided to postpone without date the said meeting.

After correspondence with the authorities of several of the Dioceses and Districts of the Province, it has become apparent, owing to the unsettled conditions which prevail generally, due in large part to the European War:

1. That the attendance, and especially of the Lay Delegates, at the meeting is likely to be greatly impaired, thus preventing a really representative gathering of the Province.

2. That even if the meeting were held, the prevailing conditions would seriously interfere with the enthusiasm and helpfulness which the work of the Synod is expected to produce.

It does not appear that any material interest of the Province will be harmed by the postponement of the Primary Synod to a more convenient season.

For the sake of complying with the Canon, the Bishop and elected delegates of the Diocese of Olympia will meet on the day named in the call and formally adjourn the meeting of the Primary Synod to a date to be set by the Bishop of California, as President of the former Eighth Department, of which date due and timely notice will be given.

Faithfully yours,

WILLIAM F. NICHOLS,
Bishop of California.

FREDERIC W. KEATOR,
Bishop of Olympia.

GEORGE C. HUNTING,
Secretary of Eighth Department.
Committee of Arrangements.

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Sometimes fifty or more letters are received in a day by the Secretary of the Commission of the Protestant Episcopal Church on the World Conference on Faith and Order. They come from all over the world, from members of every communion, and are of every character, but the great majority are sympathetic and encouraging. This day is a fair sample, except that the mail happened to be light.

There are three post cards from Lutheran pastors in Germany, asking for literature, one of them that he may publish it in a newspaper he edits. These requests undoubtedly were prompted by an excellent article published in *Die Reformation* a few weeks ago written by a German clergyman who had heard of the movement. There is a copy of the English Free Church Year Book for 1914 with an admirable address by Rev. J. H. Shakespeare, M. A., on "The Contribution of the Free Churches to Christian Unity" and the following resolution, moved by the President of the Council, the Rev. F. L. Wiseman, B. A., and seconded by the Rev. J. H. Ritson:

"This National Council of Evangelical Free Churches expresses its gratification at the visit of the recent deputation of representatives of the World Conference on Faith and Order. It notes with satisfaction the influences which are at work for securing a closer approximation between the Churches, especially in view of the great problems awaiting solution at home and on the foreign field.

"It trusts that the proposals recently made for a World Conference, to consider a basis of closer union and co-operation, may be brought to a successful issue."

There is a copy of a Pronouncement on Christian Union and Denominational Efficiency by the Southern Baptist Convention in the United States in 1914. Next comes a letter from a French Baptist sending the Confession of Faith of the Union of Baptist Churches of the French language, the Northern Baptist Union in France and Belgium. Next half a dozen copies of *Elet Es Munda*, published at Budapest in February, 1914, with an article explaining the World Conference in a language which the secretary did not know, but which his assistant found to be Hungarian. Then a long and cordial letter from an English Bishop in South Africa, enclosing a complete list of the autonomous Protestant bodies in South Africa which are within the scope of the Conference with the names and addresses of their secretaries and the number of members of each, and telling about the Orthodox Eastern Church members of South Africa. That letter gives information which the secretary has sought in vain for a year or two. The next is from a Presbyterian minister in South Africa expressing the deepest and most practical sympathy and asking how the Presbyterian Church in South Africa shall comply with the commendation of the World Conference by the Council of the World Wide Presbyterian Alliance at Aberdeen in 1913. He suggests that we send a deputation to South Africa or a separate commission to bring the project to the notice of all the Christian bodies there.

An English layman, active in the Laymen's Missionary Movement, reports the distribution of our pamphlets, and, best of all, of the prayer cards. He suggests our providing each of the 4000 secretaries of the Church of England Men's Society with a few pamphlets for distribution, and asking him to join in a carefully arranged plan for presenting the idea of the World Conference to the 130,000 members of the society. Then comes a letter from a Roman Catholic layman in England speaking highly of one of our pamphlets and enclosing a money order to help out on our expenses. This gentleman is anxious to extend the habit of a daily Communion, as the source and sustenance of spiritual strength, and is getting signatures to a petition to the Pope to abrogate the rule of fasting Communion for those whose work makes a daily fasting Communion impossible. If those who are interested in that will write to the secretary, Robert H. Gardiner, Gardiner, Maine, they will

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be put in touch with this gentleman. The secretary will also send the World Conference pamphlets to those who desire them. An English bookseller sends an order for pamphlets to be sent to Australia. An English lady writes from Germany of the distribution she has made of our pamphlets there and asks for more. A layman in Philadelphia writes expressing thanks for information as to where copies can be had of Rev. Gilbert A. Reid's address "The Reunion of Christendom as it appears to a Foreign Missionary." A bishop of the Church of England in India reports that a commission is being appointed by that Church and cordially advises an invitation to the South India United Church, a new union Church formed by Presbyterians, Congregationalists and others. A member of one of the non-Anglican commissions recently appointed in England acknowledges the receipt of our pamphlets. The father of one of the most prominent non-Anglican ministers in Great Britain says he reads the pamphlets we send his son, but he wants them sent to him also and asks for a dozen of one of them. A Scotchman acknowledges the receipt of literature and promises his influence, and so does an Englishman, and there are a few routine letters and copies of newspapers containing Bulletin No. 5. The secretary's assistant cut a stencil in Greek of the Lord's Prayer for use in a polyglot collection of prayers for unity.

This is but one day, and that a short one. No one who could read all the thousands of letters received can doubt that Christians of every name and in every part of the world are beginning to desire that unity among them which shall manifest the one Christ to His world, and we are beginning, too, to see that gradually the spirit of controversy is passing away and that there is coming an earnest desire to understand and appreciate each other so that we may stand united to make the kingdoms of the world the kingdoms of the Lord and of His Christ.—*The Pacific Churchman*.

Since the above was sent out it has been announced that work in connection with the conference has of necessity been postponed on account of the war.



THE INDIAN SUMMER OF LIFE.

Some one has well said that of all the seasons of the year in our American climate there is none so tender, so beautiful, so weird and unearthly, so fascinating and perfect as the Indian summer. After the buds, blossoms, heat and harvests of summer; after the autumn of fruits and frosts, when the forests are mantled in crimson, fire and gold, when the chill winds and vagrant snow squalls

warn of the approach of ice-mantled winter, then some invisible hand seizes the galloping steers of the seasons and reins them up suddenly for a few days, while earth, air and sky weave around the weather-beaten brow of the year the golden crown of Indian summer.

The sun pours down a soft and dreamy golden light; the sky is robed with a delicate purplish gauze that seems to float everywhere; the air is balmy and caressing. There is a bewitching charm in the unearthly spell that has been cast upon nature.

And so God designs old age to be the Indian summer of life, gentlest, the tenderest, the most beautiful of all life's seasons; for He says, "And even to your old age I am He; and even to hoary hairs I will carry and will deliver you." God's special care and love for old age mark it as the Indian summer of earth's pilgrimage.—*Baltimore Southern Methodist*.



THE SHEPHERD'S SURPRISE.

A group of shepherds had been gathered by a missionary for the purpose of reading to them from the Holy Scriptures. These quaint rugged men were seated around a log fire, one chilly night, in a rude cabin somewhere in the mountains of Asia Minor. The minister appropriately read the tenth chapter of John. An eager voice interrupted with the question, "Oh, sir, is that the Gospel?" "Yes," he replied, "this is the Gospel of Jesus Christ." "Oh," said the shepherd, his face aglow with simple pleasure and confidence, "I didn't know before that it was a Sheep Book."—*S. S. Times*.



"I am looking forward to the end of the term when I shall rest from my labors and take to my reading. I feel rather like an old pump at present, somewhat tired of perpetually spouting and rather conscious that I have poured out much more than will ever be used for any good purposes."—The late Mandell Creighton, Bishop of London.



AN EXPERIMENT IN WRITING ENGLISH.

By JAMES HARDY DILLARD.

All agree that one of the things which schools should teach is the writing of fairly correct English. Whether a school teaches Latin or teaches agriculture, we believe that it should teach the pupils to write English with fair correctness as to spelling and capitals and punctuation. Of course, there is considerable latitude, but there is at the same time a pretty

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well defined convention to which we expect ordinary writers to conform.

While I was recently visiting two well-known schools ranked among the higher institutions for colored youth, one for young women and one for young men, it occurred to me to give a simple test in correct writing. I happened to have in my pocket a copy of "Jane Eyre," and opening the volume at random, I dictated the following as rapidly as the pupils could write the words:

*** Long did the hours seem while I waited the departure of the company, and listened for the sound of Bessie's step on the stairs. Sometimes she would come up in the interval to seek her thimble or her scissors, or perhaps to bring me something by way of supper—a bun or a cheese-cake—then she would sit on the bed while I was eating it, and when I had finished, she would tuck the clothes round me, and twice she kissed me, and said, "Good-night, Miss Jane."

I was glad that I happened to select a comparatively easy passage in the way of spelling, as I wished mainly to test the pupil's spelling when writing simple words rapidly. I also wished to see whether they had a fairly good idea of punctuation. I was much pleased with the experiment, and was surprised at the general excellence of the papers. The handwriting was almost without exception distinct and neat, and most of the pupils showed good sense and good training in the use of punctuation. As would be expected, the most usual mistakes came in managing the quotation marks at the close.

The pupils in the two classes to which the test was given were in high-school work, and, as I have said, the test was an easy one, especially for pupils of that grade. One of the classes consisted of 28 girls in the first year of high school; the other consisted of 32 boys in the second year of high school. The 28 girls made 275 mistakes, an average of about 10. The 32 boys made 241 mistakes, an average of about 7½. Eighteen of the girls were above the average, and ten below. Two of the girls, with 33 and 20 mistakes, were apparently in the wrong class, as were two of the boys with 17 and 16 mistakes. Of the boys, twelve were below the average and twenty above. The most correct paper was that of a boy whose only mistake was the omission of a comma after the word *said*, near the close. Five boys and seven girls missed the spelling of *scissors*, while twelve boys and seven girls missed *thimble*. In enumerating the mistakes I should say that I did not count the omission of the hyphen in the words *cheese-cake* and *good-night*, nor did I insist up-

on the two dashes, provided commas were used, or a semicolon or period for the second. I also disregarded the use or omission of the comma after the words *company*, *scissors*, *finished*, and the second *me*.

In conclusion I should like to say that in my opinion dictation is far the best method of teaching pupils to write correctly. The exercises should be taken from some suitable book published by any of the standard houses, all of which employ careful proof-readers. "Self-Help," by Samuel Smiles, published by Harper, is excellent for this purpose. Of course, such exercises will be useless unless the papers are corrected with painstaking care, and are returned to the class with sufficient explanation of the corrections.



HOW TO LIVE WELL.

Men mostly die as they live. That it may be well with us in death and in eternity, we must, therefore, learn daily to live well. This is the art of arts, and it can only be learnt by much painstaking and diligent practice. Trying to keep the following plain rules will be a help to you:

1. The first thing in the morning, lift up your heart and soul to GOD.
2. Be careful to say all your prayers as speaking to Almighty GOD.
3. Read every day, with prayer, a portion of Scripture, if only a few verses.
4. Say grace before and after every meal.
5. Try to spend each day as if it were to be your last, for any day may be your last.
6. When tempted to do any sin, cry out at once to GOD for help, in the name of JESUS CHRIST. If there is time, say the LORD'S PRAYER.
7. Always try to speak, think and act as in the presence of GOD.



A CHRISTIAN'S WITNESS.

Three people here the other night expressed their opinions of the Christian Religion; one said, "service," another, "imitation of the ideal Man," another, a raw boy in thought—a "scheme for ruling the populace."

I told them what it was. They did not believe me but the room which had been full of positive voices before was as quiet as quiet when I finished. Argument is pretty useless, but sometimes people get the touch of a personality through it, perhaps of His.

How awfully tired God must get of hearing people express their views.—From a private letter.

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SECOND AND THIRD-RATERS.

How many thousands of clergymen there are struggling on through weary years of isolation and discouragement, seeing little, if perhaps any, visible results of their labors, and with an increasing consciousness of their limitations, who have long ago found out that they can never hope to do anything but second or third-rate work. All the zest and snap has gone out of their work. To such I would recommend some statistics which recently appeared in the New York "Churchman," as the result of the lifelong experience of an eminent American jurist, Judge Fawcett. Of 5385 criminal cases he has tried, not one of the defendants was a church member, and of the many thousands of children brought before him, not one belonged to a Sunday School. This is mainly the result of the work of the thousands of second and third-rate ministers scattered throughout the country. How often does our preaching seem to us like rain drops pattering on the rock, for all the effect it produces, and yet how much of it does go home, often in the most unexpected quarters! The late Mr. Gladstone used to say he had never heard a sermon in his life from which he had not got some good, and like the courtly, fine old English gentleman that he was, he made a point of thanking the clergymen whenever possible for his discourse. And Mr. Gladstone, as a "twicer," to use his own expression, must have heard a great variety of sermons in his long life.

Yes, nine-tenths of the world's work has been, is, and always will be done by the second and third-raters, work full of blemishes, easy to pick holes in, and often considerably below par, but work the world cannot possibly afford to do without.

In the last analysis, therefore, who shall presume to say that in the deeper sense there is any such thing as imperfect work? All work done in an honest and true heart, be it what the world may call first, second or third-rate, is good work, and of equal value to Him "Who giveth liberally to every man and upbraideth not."—Canadian Churchman.

THE INNER LIFE.

"Take care of what you are, and what you do will care for itself." Our secret life is our most sacred life. Take care of the springs of the sacred life, and you need have no fear of your public life. In the rush of things this day, it is absolutely necessary to keep a lonely hour, without which you cannot be efficient for

God. Enter into your closet and shut the door. Love itself must knock in vain at the shut door. If you do not keep this lonely hour, life will waste itself, your power will be exhausted; through this hour, power is renewed.

The secret life needs meditation, loneliness and introspection. With an open door you cannot pray. I entered a cathedral one day; the aisle, the architecture, the windows were conducive to meditation, but I could not meditate. The door of the cathedral was open, and through the door I heard the clatter of horses' hoofs, the wheels of commerce; that was no hour of meditation, for the door was not shut.

There is nothing more sacred than your inner self. Prayer is contact with God, the inner self or personality reaching out for the personality of God. There is a subjective influence from prayer, an influence which calms the mind, quiets the nerves, but this subjective prayer does not explain its mystery. Prayer is also objective. There are two personalities: the personality of God and the personality of man; these personalities in contact is prayer.

God soon fades out of the life of a man who never prays. Arrange, therefore, your time to give your soul a chance to grow.—William J. Dawson.

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Out of mistakes and failures, out of joys that vanished have tasted, out of hopes deferred, out of little successes and petty losses, out of patience hardly gained and charity learned by humiliating self-revelation, out of common to-days and yesterdays with their commonplace joys and sorrows we are building the life that is to be endless and the character that is to be heir to eternal treasures. The material seems to us scant and poor, but the Master has endowed it with wonderful possibilities, and no other it given to our hand. It is out of what we have that we must shape what we will be.

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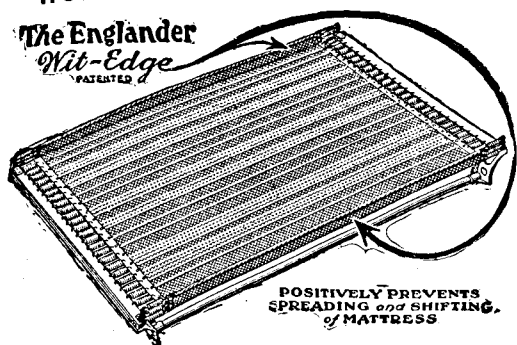
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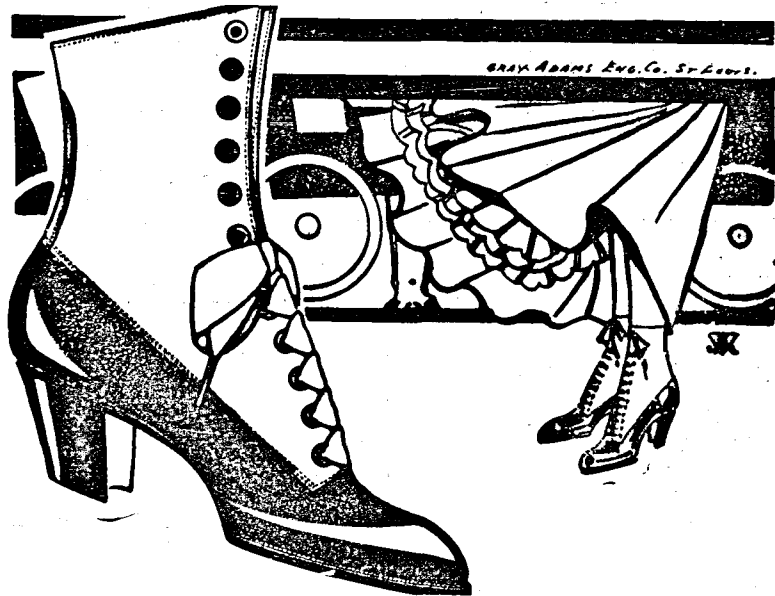
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